

**Greatest Of All Times**

**108**

**G  
O  
A  
T**

**Globally selected  
PERSONALITIES**



**“Think a hundred times  
before you take a decision, but  
once that **decision is taken**,  
stand by it as one man.”**

**Mohammad Ali Jinnah**  
December 25, 1876 – September 11, 1948

Quotes for success

**25 Dec 1876 <::><::><::> 11 Sep 1948**



Compiled by:  
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25 Dec 1876



11 Sep 1948

## Mohammed Ali Jinnah

<https://www5.open.ac.uk/research-projects/making-britain/content/mohammed-ali-jinnah>



### Other names:

M. A. Jinnah

Mahomedali Jinnabhai

### Locations

Hampstead

London, NW3 1AX

United Kingdom

51° 33' 14.76" N, 0° 10' 27.84" W

See map: [Google Maps](#)

35 Russell Road Kensington

London, W14 8JB

United Kingdom

51° 29' 55.6548" N, 0° 12' 36.9144" W

See map: [Google Maps](#)

### Date of birth:

25 Dec 1876

### City of birth:

Karachi

### Country of birth:

India

**Current name country of birth:**

Pakistan

**Date of death:**

11 Sep 1948

**Location of death:**

Karachi, Pakistan

**Date of 1st arrival in Britain:**

01 Feb 1893

**Precise 1st arrival date unknown:**

Y

**Dates of time spent in Britain:**

1893-6, 1913, 1914, 1930-4

**About:**

**M**ohammed Ali Jinnah was the founding father of Pakistan. He was the eldest of seven children born to Jinnabhai Poonja, a merchant, and his wife Mithibhai, and attended the Sind Madrassa then the Christian Mission High School, Karachi, where he failed to excel. He first travelled to Britain when just seventeen years old to take up an apprenticeship with the British managing agency Douglas Graham and Company, marrying his first wife Emibhai shortly before he set sail. Emibhai died just a few months later. Jinnah worked in accounts at the firm's head office in the City of London, and lived in various lodgings including at 35 Russell Road, Kensington, the home of Mrs F. E. Page-Drake and her daughter. Once in London, he shortened his surname from Jinnabhai and took to wearing tailored suits and silk ties. Just two or three months after his arrival in England, Jinnah left his apprenticeship to train as a barrister at Lincoln's Inn. Fascinated by politics, he frequently viewed parliamentary debates from the visitor's gallery at the House of Commons, and was present there to witness Dadabhai Naoroji's maiden speech in 1893. He studied at the Reading Room of the British Museum, listened to speeches at Hyde Park Corner, visited friends at Oxford, and developed a keen interest in the theatre, even considering a stage career. He was called to the Bar in 1895 and returned to Bombay, India, the following year.

In Bombay, Jinnah joined the Indian National Congress and began to practice law, attaining a position in the chambers of the acting advocate-general, John Macpherson. He first attended the Indian National Congress in 1904, and in 1906 served as secretary to the Congress President, Naoroji, in the Calcutta sessions. In 1909 he was elected to the Muslim seat on the Bombay Legislative Council, and he joined the All-India Muslim League in 1913, becoming its President in 1916 and playing a key role in the Lucknow Pact which brought the Congress and League together on issues of self-government to make a united stand to the British. Jinnah made trips to London in 1913 and 1914 - the latter as chair of the Congress deputation to lobby parliament over their proposed Council of India bill. He also helped to found the All-India Home Rule League in 1916. In 1918, he married his second wife, the Parsee Rattanbai Petit, with whom he had a daughter, Dina, born in 1919.

The next few years saw a decline in Jinnah's political influence and success. In 1919 he resigned from the legislative council in protest against the Rowlatt Acts, and in 1920 he broke with Congress and resigned from the Home Rule League because he disagreed with the increasingly popular Gandhi's policy of non-cooperation with the British and aim of complete *swaraj* or self-rule. He remained active with the Muslim League throughout the 1920s, however, and in 1927 negotiated with Hindu and Muslim leaders on constitutional reform in the wake of the Simon Report. In 1930, Jinnah returned to London to participate in the first, abortive Round Table Conference. In his short speech, he represented Indian Muslims as a distinct 'party' with their own demands and needs, and warned of the urgent need for a settlement that satisfied all of India, including its minorities. At the close of the conference, he decided to remain in England, calling for his sister Fatima and daughter Dina to join him. Despairing of the settlement of Hindu-Muslim conflict, he immersed himself in law, securing chambers at London's Inner Temple. Jinnah lived in Hampstead during this period. He tried to enter parliament, first as a Labour Party candidate, joining the Fabian Society in an attempt to gain credibility, and then as a Conservative candidate - but he failed on both counts. He also failed to achieve his ambition of practising in the Privy Council Bar. He was invited by Wedgewood Benn to sit on the Federal Structure Committee of the second Round Table Conference, but played a very minor role there, with Gandhi, as the voice of Congress, taking centre stage. During his years in London, Jinnah received persuasive requests from prominent leaders for his return to India to assume leadership of the newly formed Muslim League, including a visit to his Hampstead home by Liaquat Ali Khan and his wife. In 1934, he succumbed to these demands, and returned to Bombay.

Back in India, Jinnah struggled to strengthen the League's position. In the 1940 League sessions, the Pakistan resolution was adopted by the party. In 1941, he founded the newspaper *Dawn* which increased support for the League, and in the 1945-6 elections the League was successful in securing the vast majority of Muslim electorate seats. Jinnah's concern now was to ensure the best possible outcome for Indian Muslims after independence. He assented to the British Cabinet Mission's proposals of June 1946 for groupings of Muslim- and Hindu-majority provinces under a weak Indian union government, but later rejected it when Congress refused the idea of parity with the League, and advocated instead the formation of the separate state of Pakistan. On 3 June 1947, Jinnah accepted the Mountbatten plan to transfer power to two separate states. On 14 August 1947, he was appointed as governor-general of Pakistan and set to work establishing a government and restoring order after the horrific communal violence that had accompanied the partition of India. Already suffering from tuberculosis, Jinnah succumbed to the strain of this enormous task and died at home in Karachi just a year the creation of Pakistan. He is remembered by Pakistanis as Quaid-i-Azam, or Great Leader.

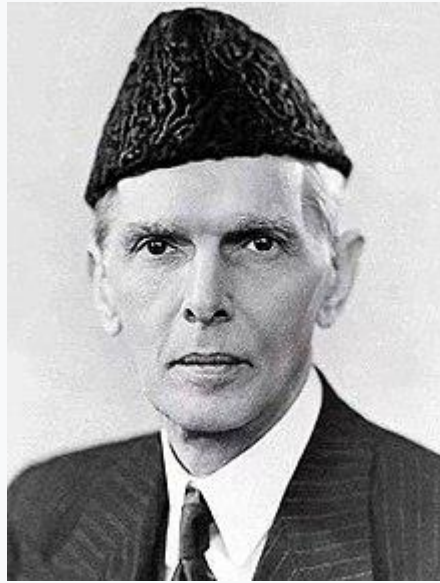


[Baba-e-Qaum](#)

[Quaid-e-Azam](#)

**Muhammad Ali Jinnah**

محمد علی جناح



Jinnah in 1945

**1st [Governor-General of Pakistan](#)**

**In office**

14 August 1947 – 11 September 1948

**Monarch** [George VI](#)

**Prime Minister** [Liaquat Ali Khan](#)

**Preceded by** *Position established*

**Succeeded by** [Khawaja Nazimuddin](#)

**1st [Speaker of the Constituent Assembly](#)**

**In office**

11 August 1947 – 11 September 1948

**Deputy** [Maulvi Tamizuddin Khan](#)

**Preceded by** *Position established*

**Succeeded by** [Maulvi Tamizuddin Khan](#)

**[President of the Muslim League](#)**

**In office**

15 December 1947 – 11 September 1948

**Preceded by** *Position established*


**Succeeded by** [Liaquat Ali Khan](#)

**Personal details**

**Born** Mahomedali Jinnahbhai

[25 December 1876](#)

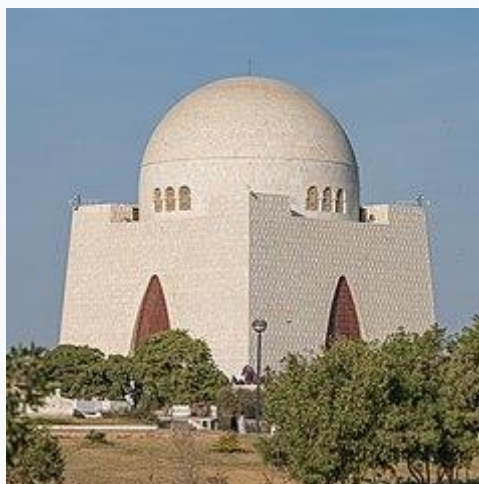
[Karachi, Bombay Presidency](#)

<b>Died</b>	11 September 1948 (aged 71) Karachi, <a href="#">Federal Capital Territory</a> , <a href="#">Dominion of Pakistan</a>
<b>Resting place</b>	<a href="#">Mazar-e-Quaid</a> , Karachi, Sindh, Pakistan
<b>Political party</b>	<a href="#">Muslim League</a> (1947–1948)
<b>Other political affiliations</b>	<a href="#">Indian National Congress</a> (1906–1920) <a href="#">All-India Muslim League</a> (1913–1947)
<b>Spouses</b>	<div>•</div> <div><a href="#">Emibai Jinnah</a></div> <div>(m. 1892; died 1893)</div> <div>•</div> <div><a href="#">Rattanbai Petit</a></div> <div>(m. 1918; died 1929)</div>
<b>Relations</b>	See <a href="#">Jinnah family</a>
<b>Children</b>	1 ( <a href="#">Dina Wadia</a> )
<b><a href="#">Alma mater</a></b>	<a href="#">Lincoln's Inn</a>
<b>Profession</b>	<ul style="list-style-type: none"> <li>Barrister</li> <li>politician</li> </ul>
<b>Signature</b>	

## JINNAH FAMILY

[https://en.wikipedia.org/wiki/Jinnah\\_family](https://en.wikipedia.org/wiki/Jinnah_family)

### JINNAH FAMILY



[Mazar-e-Quaid](#), the final resting place of Muhammad Ali Jinnah and Fatima Jinnah



<b>Place of origin</b>	<a href="#">Kathiawar</a> , <a href="#">Bombay Presidency</a> , <a href="#">British India</a> (now in <a href="#">Kathiawar</a> , <a href="#">Gujarat</a> India)
<b>Members</b>	<a href="#">Muhammad Ali Jinnah</a> <a href="#">Fatima Jinnah</a> <a href="#">Emibai Jinnah</a> <a href="#">Rattanbai Jinnah</a> <a href="#">Dina Wadia</a>
<b>Connected families</b>	<a href="#">Wadia family</a> <a href="#">Petit family</a>
<b>Distinctions</b>	Political prominence
<b>Estate(s)</b>	See <a href="#">full list</a>

The **Jinnah family** ([Urdu](#): خاندان جناح) ([Gujarati](#): જાણી)<sup>[2]</sup> was a political family of [Pakistan](#). It has played an important role in the [Pakistan Movement](#) for creation of Pakistan, a separate country for [Muslims](#) of India. The family held the leadership of [All-India Muslim League](#), and its successor, [Muslim League](#), until it was dissolved in 1958 by martial law.

Members of Jinnah family, [Muhammad Ali Jinnah](#) (often referred to simply as *Jinnah*) and [Fatima Jinnah](#), have been important figures in the history of Pakistan. Jinnah is considered as the [founder of Pakistan](#) and served as the first [Governor General](#) of Pakistan upon independence, while Fatima played an important role in the struggle for [Pakistan Movement](#) and was the [founding mother](#) of Pakistan. Several public places, universities, and hospitals in the world have been [named after Jinnah](#) and his sister Fatima, and the former's birth and death anniversary are among the [public holidays in Pakistan](#).

Jinnah's family history is disputed among various sources. Originally from a [Khoja](#) background, they moved to [Karachi](#) from [Kathiawar](#), [Bombay Province](#) in 1875. Jinnah's [paternal](#) grandfather was from [Paneli Moti](#) village in [Gondal state](#) in [Kathiawar](#) peninsula (now in [Gujarat](#), India). Jinnah was the eldest of seven children of [Jinnahbhai Poonja](#), a prosperous merchant, and his wife, Mithibai. His family was a member of the Khoja caste, Hindus who had converted to Islam centuries earlier and who were followers of the Aga Khan. Although born to a Khoja (from Khwaja or 'noble') family who were disciples of the Aga Khan, Jinnah moved towards the Sunni sect early in life. There is evidence later, given by his relatives and associates in court, to establish that he was firmly a Sunni Muslim by the end of his life.

### [Members of the Jinnah family](#)

Jinnah's family was from Khoja caste, who had converted to Islam from Hinduism centuries earlier and were followers of the Aga Khan.

### [First Generation](#)

- Poonja Meghji. He was the last generation to give his children Hindu names. He also observed most Hindu religious rituals:
- Manbai
- Valji
- Nathoobhai
- Jinnahbhai

### [Second generation](#)

- Jinnahbhai Poonja. (also referred to as Jina Poonja), a Khoja (1857–1902), was married to Mithhibai.
- m. Mithhibai
- Jinnahbhai Poonja was a prosperous merchant. He moved to Karachi before Muhammad Ali Jinnah's birth. He and his wife had 7 children to whom they stopped giving Hindu names, stopped observance of Hindu *chatti* ritual, and began giving Quran lessons to their children:

1. [Muhammad Ali Jinnah](#)
2. Ahmed Ali Jinnah
3. Bunde Ali Jinnah
4. Rahmat Bai Jinnah
5. Shireen Bai Jinnah
6. Maryam Bai Jinnah
7. Fatima Jinnah

### Third generation

- [Muhammad Ali Jinnah](#) (1876–1948)
- The founder of [Pakistan](#) and was the country's first Governor-General. His first marriage in 1892 was the result of his mother urging him to marry his cousin [Emibai Jinnah](#) before he left for England to pursue higher studies. However, Emibai died a few months later. His second marriage took place in 1918 to [Rattanbai Petit](#) (granddaughter of [Dinshaw Maneckji Petit](#) and [Ratanji Dadabhoy Tata](#)), a Parsi who was 24 years his junior. Rattanbai [converted to Islam](#) when she married Jinnah. In 1919, she gave birth to their only daughter, [Dina Jinnah](#).
- m. [Emibai Jinnah](#)
- [Dawn \(newspaper\)](#) Fact File: "In his youth, Mohammad Ali Jinnah was married to a distant cousin named Emibai from Paneli village in Gujarat at his mother's urging. At the time of their marriage, Jinnah was only 16 and Emibai was 14. The marriage was arranged by his mother because she feared that when Jinnah went to England, he might end up marrying an English girl. The couple hardly lived together as Jinnah sailed from India soon after his marriage and Emibai died a few weeks later."
- m. [Rattanbai Jinnah](#) (1900-1929)
- Ahmed Ali Jinnah
- Bunde Ali Jinnah
- Rahmat Bai Jinnah
- Shireen Jinnah
- [Fatima Jinnah](#) (1893–1967)
- Fatima Jinnah was a dental surgeon, biographer, stateswoman, and one of the leading Founding mothers of modern-state of Pakistan. She also played a pivotal role in civil rights and introduced the women's rights movement in the [Pakistan Movement](#). After her brother's death she continued to play a pivotal role in Pakistani politics and in 1965 returned to active politics by running against [Ayub Khan](#) in the [1965 elections](#).
- Maryam Bai Jinnah

### Fourth generation

- [Dina Wadia](#) (1919–2017)
- Dina was born to [Muhammad Ali Jinnah](#) and [Rattainbai Jinnah](#) (née [Petit](#)) in [London](#) shortly after midnight on the morning of 15 August 1919. As [Stanley](#)



[Wolpert](#)'s *Jinnah of Pakistan* records: "Oddly enough, precisely twenty-eight years to the day and hour before the birth of Jinnah's other offspring, Pakistan."

She had a rift with her father when she expressed her desire to marry a [Parsi](#) from her mother's family, [Neville Wadia](#). According to M C Chagla in "Roses in December", Jinnah, a [Muslim](#), disowned his daughter after trying to dissuade her from marrying Neville. Dina Wadia was the only direct living link to Jinnah and the nation of Pakistan claiming her father as its own [father of the nation](#) is assumed to have some kind of kinship with her according to Akbar S. Ahmed.<sup>[18]</sup> His descendants through her are part of the [Wadia family](#) and reside in India as she married and stayed in India after the [creation](#) of [Pakistan](#) in 1947. Dina Wadia lived alone with staff in the [New York City](#), United States. Wadia died of pneumonia at her home in New York on 1 November 2017 at the age of 98.

## **Estates**



[Quaid-e-Azam House](#)

## **Private estates**

- [Wazir Mansion](#), Jinnah's birthplace in Karachi
- [South Court](#), Muhammad Ali Jinnah's former residence in [Mumbai](#), India, currently owned by the government of India.
- Muhammad Ali Jinnah House, Jinnah's former House at 10 Dr APJ Abdul Kalam Road, [New Delhi](#), currently the Dutch Embassy in India.
- [Quaid-e-Azam House](#), Muhammad Ali Jinnah's House in Karachi
- [Jinnah House](#), a property owned by Jinnah in Lahore, currently the Corps Commander House

## **Official residences**

- [Governor-General's House](#), Jinnah's official residence in Karachi
- [Quaid-e-Azam Residency](#), Jinnah's residence in Balochistan where he spent the last days of his life



**Jinnah wearing a suit**

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**Mohammad Ali Jinnah University**  
Live, Learn and Be Inspired

<https://jinnah.edu/>

### **Live, Learn and Be Inspired**

Mohammad Ali Jinnah University is a prestigious research-oriented academic institution that prepares its students to make a mark on the world. Located in the heart of Karachi, the University instils a lifelong intellectual curiosity in its students. World-class faculty, well equipped labs and emphasis on research ensure students evolve into successful global citizens.

### **Our Vision**

To be recognized as a leading institute nationally and internationally for producing competent professionals who are instrumental in development of a prosperous society.

### **Our Mission**

Mohammad Ali Jinnah University, through the pursuit of excellence in an ethical environment, is committed to providing a diverse student population the intellectual and technological tools necessary to meet the challenges of the future.

### **The Mohammad Ali Jinnah Experience**

Students choose Mohammad Ali Jinnah University to not only become part of a prestigious community but also to benefit from:

- World-Class Faculty
- Academic Excellence
- Advanced Education Technology
- High-Impact Research

## Chancellor's Message



**Mian Amer Mahmood**

Chancellor, MAJU

Today's world is in the phase of dramatic evolution. The pace is breakneck and quick. To match the speed and vigour, we must upgrade to the latest trends in our ethics and skill sets. This up-gradation is the only way to stay recognized on the national and international spectrum.

Pakistan is a developing nation with much potential and talent. To compete and win globally, we must acquire professional skillfulness, an epic representation of research and practice. The combination of technical set, management skills, latest trends, in-depth analysis, and world-class tendencies will help our nation to stand out from the crowd and win the competition in its truest sense with optimal ethics.

By choosing MAJU, you have taken the right step in the right direction. This direction will lead you to the quality investment of skills in demand with the golden principles of our beacon of light- Muhammad Ali Jinnah.

We are committed to providing a refreshing and supportive environment that allows students to attain confidence and maximize their potential in their chosen field, with a solid grip on the latest industry trends, whether business, engineering, computing, or life sciences.

Our study programs are structured so that the 'latest' is always -present- in educational modules and techniques. The faculty on board is highly educated and competent in skills and techniques- with the latest in the field to empower you with the best!

At MAJU, we welcome you with open arms and a solid belief in your capabilities. Here, you will get practical knowledge in your chosen field and gain in-depth knowledge to lead from the front while being the support system to the country because we all are here to serve and lead together. We hope your study and stay in the university will bring out the Jinnah in you!

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# Muhammad Ali Jinnah

## *Father of Nation*

Mohammad Ali Jinnah (December 25, 1876 - September 11, 1948) was a 20th century lawyer, politician, statesman and the founder of Pakistan. He is popularly and officially known in Pakistan as Quaid-e-Azam ("Great Leader") and Baba-e-Qaum ("Father of the Nation"). Jinnah served as leader of the All-India Muslim League from 1913 till Pakistan's independence on August 14, 1947 and Pakistan's first Governor-General from August 15, 1947 till his death on September 11, 1948. Jinnah rose to prominence in the Indian National Congress initially expounding ideas of Hindu-Muslim unity and helping shape the 1916 Lucknow Pact between the Muslim League and the Indian National Congress; he also became a key leader in the All India Home Rule League. He proposed a fourteen-point constitutional reform plan to safeguard the political rights of Muslims in a self-governing India.

Jinnah later advocated the Two-Nation Theory embracing the goal of creating a separate Muslim state as per the Lahore Resolution. The League won most reserved Muslim seats in the elections of 1946. After the British and Congress backed out of the Cabinet Mission Plan Jinnah called for a Direct Action Day to achieve the formation of Pakistan. The direct action by the Muslim League and its Volunteer Corps, resulted in massive rioting in Calcutta between Muslims and Hindus/Sikhs. As the Indian National Congress and Muslim League failed to reach a power sharing formula for united India, it prompted both the parties and the British to agree to independence of Pakistan and India. As the first Governor-General of Pakistan, Jinnah led efforts to lay the foundations of the new state of Pakistan, frame national policies and rehabilitate millions of Muslim refugees who had migrated from India.

There are many few Personalities in this world that helps their nation to achieve their goals. Quaid-e-Azam Muhammad Ali Jinnah is one of the great personalities of the Pakistan and The Muslims of the Subcontinents who change the life of the Muslims in Subcontinents and Make a Separate homeland for them. He is also known as the Baba-e-Qaum (The Father of the Nation).

The first Governor-General of Pakistan, Jinnah worked to establish the new nation's government and policies, and to aid the millions of Muslim refugees who had emigrated from India. He also called for minority rights in Pakistan and personally supervised the establishment of refugee camps for those who had fled the new nation of India after the separation. Jinnah died at age 71 in September 1948, just

over a year after Pakistan gained independence from the British Raj. He left a deep and respected legacy in Pakistan, though he is less well thought of in India. According to his biographer, Stanley Wolpert, he remains Pakistan's greatest leader.

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## Pakistan Movement

[https://en.wikipedia.org/wiki/Pakistan\\_Movement](https://en.wikipedia.org/wiki/Pakistan_Movement)

The **Pakistan Movement** emerged in the early 20th century as part of a campaign that advocated the creation of an [Islamic state](#) in parts of what was then [British India](#). It was rooted in the [two-nation theory](#), which asserted that [Indian Muslims](#) were fundamentally and irreconcilably distinct from [Indian Hindus](#) (who formed the demographic majority) and would therefore require separate self-determination upon the [decolonization of India](#). The idea was largely realized when the [All-India Muslim League](#) ratified the [Lahore Resolution](#) on 23 March 1940, calling for the Muslim-majority regions of the [Indian subcontinent](#) to be "grouped to constitute independent states" that would be "autonomous and sovereign" with the aim of securing Muslim socio-political interests vis-à-vis the Hindu majority. It was in the aftermath of the Lahore Resolution that, under the aegis of [Muhammad Ali Jinnah](#), the cause of "Pakistan" (though the name was not used in the text itself) became widely popular among the Muslims of the [Indian independence movement](#).

Instrumental in establishing a base for the Pakistan Movement was the [Aligarh Movement](#), which consisted of several reforms by [[Sir Syed Ahmed Khan]] that ultimately promoted a system of [Western](#)-style scientific education among the subcontinent's Muslims, seeking to enrich and vitalize their society, culture, and religious thought. Khan's efforts fostered [Indian Muslim nationalism](#) and went on to provide both the Pakistan Movement and the nascent country that it would yield with its ruling elite.

Several prominent [Urdu poets](#), such as [Muhammad Iqbal](#) and [Faiz Ahmad Faiz](#) used speech, literature, and poetry as a powerful tool for Muslim political awareness; Iqbal, in particular, is often called the spiritual father of Muslim nationalist thought in his era. The role of India's [ulama](#), however, was divided into two groups: the first group, denoted by the ideals of [Hussain Ahmed Madani](#), was convinced by the concept of [composite nationalism](#), which argued against religious nationalism on the basis of India's historic identity as a nation of ethnic, cultural, linguistic, and religious diversity; while the second group, denoted by the ideals of [Ashraf Ali Thanwi](#), was a proponent of the perceived uniqueness of the Muslim way of life and accordingly played a significant role in the Pakistan Movement. Likewise, a number of Indian Muslim political parties were split over their support, or lack thereof, for an independent Muslim state. Among the most prominent of these parties was [Jamiat Ulema-e-Hind](#), which was [opposed to Muslim separatism](#), and from which a pro-separatist group of Islamic scholars, led by [Shabbir Ahmad Usmani](#), founded the breakaway [Jamiat Ulema-e-Islam](#) to support the Pakistan Movement.

The ultimate objective of the Pakistan Movement, led by the All-India Muslim League, was achieved with the [partition of India](#) on 14 August 1947, when the [Radcliffe Line](#) officially demarcated the [Dominion of Pakistan](#) over two non-contiguous swaths of territory, which would later be organized as [West Pakistan](#) and [East Pakistan](#), with the latter comprising [East Bengal](#) and the former comprising [West Punjab](#) and [Sind](#) and



inheriting British India's borders with [Afghanistan](#) and [Iran](#). In 1971, however, the [Bangladesh Liberation War](#) resulted in the dissolution of East Pakistan, which seceded from West Pakistan to become present-day [Bangladesh](#).



Sir Syed Ahmad Khan became an inspiration for the Pakistan Movement.



The Muslim League Governing Council at the Lahore session. The woman wearing the black cloak is Muhatarma Amjadi Banu Begum, the wife of Mohammad Ali Jauhar, a prominent Muslim League leader. Begum was a leading representative of the UP's Muslim women during the years of the Pakistan Movement.



Aga Khan III in 1936



Nawab Mohsin ul Mulk, (left) who organised the Simla deputation, with Sir Syed Ahmed Khan (centre), Sir Syed's son Justice Syed Mahmood (right). Syed Mahmood was the first Muslim to serve as a High Court judge in the British Raj.



Chaudhry Khaliquzzaman seconding the Resolution with Jinnah and Liaquat presiding the session.



Sindh is the birthplace and burial place of Jinnah, the Founder of Pakistan.



## Timeline

- 1849 Annexation of the Punjab
- 1850 Urdu becomes the official language in all of the west Pakistan provinces, excluding [Sindh](#)
- 1857 [War of Independence](#)
- 1878 Formation of [Thamratut-Tarbiyat](#) by [Mahmud Hasan Deobandi](#)
- 1885 [Formation of the Indian National Congress](#)
- 1901 [Partition of Punjab](#)
- 1905 [Partition of Bengal](#)
- 1906 [Simla Deputation](#)
- 1906 [Founding of the All-India Muslim League](#)
- 1909 Formation of [Jamiatul Ansar](#)
- 1909 [Minto-Morley Reforms](#)
- 1911 [Annulment of the Partition of Bengal](#)
- 1913 Formation of [Nizaratul Ma'arif al-Qur'ania](#)
- 1913-20 [Silk Letter Movement](#)
- 1914-18 [World War I](#)
- 1916 [Lucknow Pact](#)
- 1919 Formation of [Jamiat Ulema-e-Hind](#)
- 1919 [Jallianwala Bagh massacre](#)
- 1919 [Montagu-Chelmsford Reforms](#)
- 1919 [Rowlatt Act](#)
- 1919-22 [Khilafat Movement](#)
- 1922-29 [Hindu-Muslim riots](#)
- 1927 [Delhi Muslim proposals](#)
- 1928 [Nehru Report](#)
- 1928 [Simon Commission](#)
- 1929 [Fourteen Points of Jinnah](#)
- 1929 Formation of [Majilis-e-Ahrar-e-Islam](#)
- 1930 [Separation of a strong Punjabi group from congress](#)
- 1930 [Allama Iqbal Address](#)
- 1931 [Kashmir Resistance movement](#)
- 1930-32 [Round Table Conferences](#)
- 1932 [Communal Award \(1932\)](#)
- 1933 [Pakistan National Movement](#)
- 1933 [Pakistan Declaration](#) / Now or Never Pamphlet
- 1935 [Government of India Act](#)
- 1937 Elections
- 1937-39 Congress Rule in 7 out of 11 Provinces
- 1937 Strong anti congress governments in Punjab and Bengal
- 1938 [Madani-Iqbal debate](#)

- 1938 [A. K. Fazlul Huq](#) of Bengal joined [Muslim League](#)
- 1938 Jinnah Sikandar pact
- 1938 Pirpur Report
- 1939-45 World War II
- 1939 Resignation of congress ministries and non-congress power players got golden chance
- 1940 [Pakistan Resolution](#)
- 1940 [19 March Khaksar Massacre in Lahore](#)
- 1942 India Movement and non congress players further got space
- 1942 [Cripps Mission](#)
- 1944 Gandhi-Jinnah Talks
- 1945 [Jamiat Ulema-e-Islam](#)
- 1945 [Simla Conference](#)
- 1946 [The Cabinet Mission](#) the last British effort to [united India](#)
- 1946 [Direct Action Day](#) in the aftermath of cabinet mission plan
- 1946 Interim Government installed in office
- 1946 [Quit Kashmir campaign](#) as the formation of the interim government of [Azad Kashmir](#)
- 1947 June 3 Partition Plan
- 1947 [Creation of Pakistan](#)

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## List of Pakistan Movement Activists

[https://en.wikipedia.org/wiki/List\\_of\\_Pakistan\\_Movement\\_activists](https://en.wikipedia.org/wiki/List_of_Pakistan_Movement_activists)

The **Founders and activists of the Pakistan Movement**, also known as **Founding Fathers of Pakistan** ([Urdu](#): بانیانِ پاکستان; [Romanization lit.](#): *bāniyān-e-Pākistān*), were the political leaders and statespersons who participated in the success of the [political movement](#), following the signing of the [Pakistan Resolution](#), that led the establishment and creation of the independent [Pakistan](#) in [August 1947](#). Within this large group, a further and extended subset signed the [Objective Resolution](#) that was [annexed](#) to the [Constitution of Pakistan](#) in 1950.

The term was first used by the [linguist](#) and [archeologist](#) Dr. [Ahmad Hasan Dani](#)'s book, the *Founding Fathers of Pakistan* (1998), which popularized the term in literary activities of the country. The [Pakistan Movement](#) was led by a large group of activists and statesmen who played crucial role in the politics of the [British Indian Empire](#) in 1930s and 1940s. More recently, the term was used by the [government](#) officially in explaining the [foreign policy](#) text. Authors and historians of Pakistan more broadly define the term "Founding Fathers" to mean a larger group which also includes all those who, whether as politicians, jurists, statesperson, soldiers, diplomats, academics, or ordinary citizens, took part in winning the independence of [four provinces](#) in the north-west region of [British](#)

India from the control of the United Kingdom and also from the influence of the Indian Congress; this creating Pakistan.







The following is a list of people who played a prominent role in making of Pakistan as independence activists, leaders, freedom fighters and revolutionaries.

### Listed Founders of Pakistan

Name (Birth and date)	Portrait	Place of representation and origin	Pre-independence and Post-independence notability
Muhammad Ali Jinnah (1876–1948)		Karachi, Sindh	Founder of Pakistan First Governor-General of Pakistan First President-Speaker of the Constituent Assembly Presiding figure of the Muslim League
Allama Muhammad Iqbal (1877–1939)		Sialkot, Punjab	Regarded as Spiritual Father of Pakistan Presented and conceived the <i>idea</i> of Pakistan Formalize the Two-Nation Theory Philosopher and Poet of Urdu language
Muhammad Zafarullah Khan (1893–1985)		Wazirabad, Punjab	Pakistani diplomat and jurist who served as the first foreign minister of Pakistan
Ashraf Ali Thanwi (1863–1943)		Thana Bhawan, Muzaffarnagar	Leader of the Ulama who supported the Pakistan Movement. <sup>[23]</sup>
Shabbir Ahmad Usmani (1887–1949)		Bijnor, North-Western Provinces	Key player in religious support for the creation of Pakistan, <sup>[13]</sup> Founder of Jamiat Ulema-e-Islam, raise the first flag of Pakistan in Karachi. <sup>[24]</sup>
Zafar Ahmad Usmani (1892–1974)		Deoband, British India	Another key player in religious support for the creation of Pakistan, <sup>[13]</sup> second leader of Jamiat Ulema-e-Islam, raise the first flag of Pakistan in Dhaka. <sup>[25]</sup>

<b>Aga Khan III</b> (1877–1957)		Karachi, Sindh	Key presiding figure of the <b>Muslim League</b> Led the <b>Ismailism</b> movement in support of Pakistan movement.
<b>Liaquat Ali Khan</b> (1895–1951)		Karnal, Punjab	<b>First Prime Minister of Pakistan</b> Author of <b>Objectives Resolution</b>
<b>Fatima Jinnah</b> (1893–1967)		Karachi, Sindh	Regarded as <i>Māder-e-Pakistan</i> Woman activist Younger sister of <b>Muhammad Ali Jinnah</b> <b>Leader of the Opposition</b> during <b>1965 elections</b>
<b>Qazi Muhammad Isa</b> (1914–1976)		Pishin, Balochistan	Organizer of <b>Muslim League</b> in <b>Balochistan</b> and <b>NWFP</b> Youngest member of Muslim League's working committee
<b>Fazlul Huq</b> (1873–1962)		Barisal, Bengal	Ascended as <b>Interior Minister of Pakistan</b> Governor of <b>East Pakistan</b>
<b>Khawaja Nazimuddin</b> (1894–1964)		Dhaka, Bengal	First Bengali leader of Pakistan Second <b>Prime Minister of Pakistan</b> <b>Second</b> Governor-General of Pakistan
<b>Naseer Ahmad Malhi</b> (1911–1991)		Sialkot, Punjab	First <b>Minister of Education of Pakistan</b>
<b>Rahmat Ali</b> (1897–1951)		Balachaur, Punjab	Coined and created " <b>Pakistan</b> " Author of <i><b>Now or Never</b></i>

<b>Bahadur Yar Jung</b> (1905–1944)		Hyderabad, Hyderabad Deccan	
<b>Raja Ghazanfar Ali Khan</b> (1895–1963)		Jhelum, Punjab	Leader of <b>Pakistan Movement</b> , close companion of <b>Muhammad Ali Jinnah</b> , minister and diplomat
<b>Muhammad Arif Khan Rajbana Sial</b> (1913–2010)		Jhang, Punjab	Key presiding figure of the <b>Muslim League</b> . Member All-India Constituent Assembly. Chief Party Whip.
<b>G. M. Syed</b> (1904–1995)		Karachi, Sindh	Key presiding figure of the <b>Muslim League</b> Rallied Sindh's support for Pakistan movement
<b>Abdur Rab Nishtar</b> (1899–1958)		Peshawar, Khyber-Pakhtunkhwa	<b>Governor of Punjab</b> First <b>Minister of communications</b>
<b>Huseyn Suhrawardy</b> (1892–1963)		Dhaka, Bengal	<b>Fifth Prime Minister of Pakistan</b> Enforcer of <b>One Unit</b>
<b>Mohammad Ali Jouhar</b> (1878–1931)		Rampur, Uttar Pradesh	Muslim cleric and leader of <b>Khilafat Movement</b> Key presiding figure of the <b>Muslim League</b>
<b>Shaukat Ali</b> (1873–1939)		Rampur, Uttar Pradesh	Muslim cleric and leader of <b>Khilafat Movement</b> Key presiding figure of the <b>Muslim League</b>
<b>Jalal-ud-din Jalal Baba</b> (1901–1981)		Abbottabad, Khyber Pakhtunkhwa	Founder of <b>Hazara Muslim League</b> Senior Muslim Leaguer and winner of referendum in NWFP
<b>Zafar Ali Khan</b> (1873–1956)		Wazirabad, Punjab	and <b>Poet of Urdu language</b>

<b>Ra'ana Ali Khan</b> (1905–1990)		<b>Almora, United Provinces</b>	First Lady of Pakistan <b>Governor of Sindh</b> Initiated <b>Women military corps</b> Widely known as <i>Māder-e-Pakistan</i> "
<b>Jogendra Nath Mandal</b> (1904–1968)		<b>Barisal, Bengal</b>	First <b>Law Minister of Pakistan</b>
<b>Victor Turner</b> (1892–1974)		<b>London <u>United Kingdom</u></b>	Founded <b>Federal Board of Revenue</b> First <b>Finance Secretary of Pakistan</b> Founder of <b>Pakistan Civil Services</b>
<b>Syed Amir-uddin Kedwaii</b> (1901–1973)		<b>Barabanki, Uttar Pradesh</b>	Designed <b>the Pakistani Flag</b>
<b>Khaliq-uz-Zaman</b> (1889–1963)		<b>Rampur, Uttar Pradesh</b>	Presiding figure of the <b>Muslim League</b>
<b>Jahanara Shahnawaz</b> (1896–1979)		<b>Lahore, Punjab</b>	Crucial role in women legislature after the independence.

## History of Pakistan

[https://en.wikipedia.org/wiki/History\\_of\\_Pakistan](https://en.wikipedia.org/wiki/History_of_Pakistan)

The **History of Pakistan** prior to its [independence](#) in 1947 spans several [millennia](#) and covers a vast geographical area known as the Greater Indus region. [Anatomically](#) modern humans arrived in what is now Pakistan between 73,000 and 55,000 years ago. [Stone tools](#), dating as far back as 2.1 million years, have been discovered in the [Soan Valley](#) of northern Pakistan, indicating early [hominid](#) activity in the region. The earliest known human remains in Pakistan are dated between 5000 BCE and 3000 BCE. By around 7000 BCE, early human settlements began to emerge in Pakistan, leading to the development of urban centres such as [Mehrgarh](#), one of the oldest in human history. By 4500 BCE, the [Indus Valley Civilization](#) evolved, which flourished between 2500 BCE and 1900 BCE along the [Indus River](#). The region that now constitutes [Pakistan](#) served both as the [cradle](#) of a major ancient civilization and as a strategic gateway connecting [South Asia](#) with [Central Asia](#) and the [Near East](#).

Situated on the first coastal migration route of [Homo sapiens](#) out of Africa, the region was inhabited early by modern humans. The 9,000-year history of village life in South Asia traces back to the [Neolithic](#) (7000–4300 [BCE](#)) site of Mehrgarh in Pakistan, and the 5,000-year history of urban life in South Asia to the various sites of the [Indus Valley Civilization](#), including [Mohenjo Daro](#) and [Harappa](#).

Following the decline of the Indus valley civilization, [Indo-Aryan tribes](#) moved into the [Punjab](#) from Central Asia originally from the [Pontic-Caspian Steppe](#) in several [waves of migration](#) in the [Vedic Period](#) (1500–500 BCE), bringing with them came their [distinctive religious traditions and Practices](#) which fused with local culture. The



Indo-Aryans religious beliefs and practices from the [Bactria–Margiana culture](#) and the native Harappan Indus beliefs of the former Indus Valley Civilisation eventually gave rise to Vedic culture and tribes. Most notable among them was [Gandhara civilization](#), which flourished at the crossroads of India, Central Asia, and the Middle East, connecting [trade routes](#) and absorbing cultural influences from diverse civilizations. The initial early Vedic culture was a tribal, [pastoral](#) society centred in the Indus Valley, of what is today Pakistan. During this period the [Vedas](#), the oldest [scriptures](#) of [Hinduism](#), were composed.

The ensuing millennia saw the region of present-day Pakistan absorb many influences represented among others in the ancient, mainly [Hindu-Buddhist](#), sites of [Taxila](#), and [Takht-i-Bahi](#), the 14th-century [Islamic-Sindhi](#) monuments of [Thatta](#), and the 17th-century [Mughal](#) monuments of [Lahore](#). In the first half of the 19th century, the region was appropriated by the [East India Company](#), followed, after 1857, by 90 years of direct [British rule](#), and ending with the creation of Pakistan in 1947, through the efforts, among others, of its future national poet [Allama Iqbal](#) and its founder, [Muhammad Ali Jinnah](#). Since then, the country has experienced both civilian democratic and military rule, resulting in periods of significant economic and military growth as well as those of instability; significant during the latter, was the 1971 [secession](#) of [East Pakistan](#) as the new nation of [Bangladesh](#).

## History of Pakistan (1947–present)

[https://en.wikipedia.org/wiki/History\\_of\\_Pakistan\\_\(1947%E2%80%93present\)](https://en.wikipedia.org/wiki/History_of_Pakistan_(1947%E2%80%93present))



**Statesmen of the early decades of Pakistan, with Pakistan's founding father and future [Governor-General](#), [Muhammad Ali Jinnah](#) in the centre of the bottom row. Three future [Prime ministers](#) can also be seen with [Khawaja Nazimuddin](#) to Jinnah's left, [I.I. Chundrigar](#) on the rightmost of the middle row, and [Liaquat Ali Khan](#) on Chundrigar's left.**

**T**he **history of the Islamic Republic of Pakistan** began on 14 August 1947 when the country came into being in the form of [Dominion of Pakistan](#) within the [British Commonwealth](#) as the result of [Pakistan Movement](#) and the [partition of India](#). While the history of the [Pakistani Nation](#) according to the [Pakistan government's](#) official chronology started with the [Islamic rule over Indian subcontinent](#) by [Muhammad bin Qasim](#) which reached its zenith during [Mughal Era](#). In 1947, Pakistan consisted of [West Pakistan](#) (today's Pakistan) and [East Pakistan](#) (today's [Bangladesh](#)). The President of [All-India Muslim League](#) and later the [Pakistan Muslim League](#), [Muhammad Ali](#)

[Jinnah](#) became [Governor-General](#) while the secretary general of the Muslim League, [Liaquat Ali Khan](#) became [Prime Minister](#). The [constitution of 1956](#) made Pakistan an [Islamic democratic](#) country.

Pakistan faced a [civil war](#) and [Indian military intervention](#) in 1971 resulting in the secession of [East Pakistan](#) as the new country of [Bangladesh](#). The country has also [unresolved territorial disputes](#) with [India](#), resulting in [four conflicts](#). Pakistan was closely tied to the [United States](#) in the [Cold War](#). In the [Afghan-Soviet War](#), it supported the [Sunni Mujahideens](#) and played a vital role in the defeat of [Soviet Forces](#) and forced them [to withdraw from Afghanistan](#). The country continues to face challenging problems including [terrorism](#), [poverty](#), [illiteracy](#), [corruption](#) and political instability. Terrorism due to [War of Afghanistan](#) damaged the [country's economy](#) and [infrastructure](#) to a great extent from 2001 to 2009 but Pakistan is once again developing.

Pakistan is a [nuclear power](#) as well as a declared [nuclear-weapon state](#), having conducted [six nuclear tests](#) in response to [five nuclear tests](#) of their rival [Republic of India](#) in May 1998. The [first five tests](#) were conducted on 28 May and the [sixth one](#) on 30 May. With this status, Pakistan is seventh in world, second in [South Asia](#) and the only country in the [Islamic World](#). Pakistan also has the [sixth-largest standing armed forces](#) in the world and is spending a major amount of [its budget](#) on [defense](#). Pakistan is the founding member of the [OIC](#), the [SAARC](#) and the [Islamic Military Counter Terrorism Coalition](#) as well as a member of many international organisations including the [UN](#), the [Shanghai Cooperation Organisation](#), the [Commonwealth of Nations](#), the [ARF](#), the [Economic Cooperation Organization](#) and [many more](#).

Pakistan is a [middle power](#) which is ranked among the emerging and growth-leading economies of the world and is backed by one of the world's largest and fastest-growing middle class. It has a [semi-industrialized economy](#) with a well-integrated [agriculture sector](#). It is one of the [Next Eleven](#), a group of eleven countries that, along with the [BRICs](#), have a high potential to become the world's largest economies in the 21st century. Although Pakistan is facing a severe [economic crisis](#) since 2022 which has further deteriorated its economic situation, Geographically Pakistan is also an important country and a source of contact between [Middle East](#), [Central Asia](#), [South Asia](#) and [East Asia](#).

## Two-nation Theory

[https://en.wikipedia.org/wiki/Two-nation\\_theory](https://en.wikipedia.org/wiki/Two-nation_theory)

The **two-nation theory** was an [ideology](#) of [religious nationalism](#) that advocated [Muslim Indian nationhood](#), with separate homelands for [Indian Muslims](#) and [Indian Hindus](#) within a decolonised [British India](#), which ultimately led to the [partition of India](#) in 1947.<sup>[1]</sup> Its various descriptions of religious differences were the main factor in Muslim separatist thought in the [Indian subcontinent](#), asserting that Indian Muslims and Indian Hindus are two separate nations, each with their own customs, [traditions](#), [art](#), [architecture](#), [literature](#), interests, and ways of life.

Subsequently, it was used by the [All-India Muslim League](#) to justify the claim that the Muslims of India should have a separate homeland with the withdrawal of British rule from the Indian subcontinent. The assumption of the Muslims of India of belonging to a separate identity and having a right to their own country, also rested on their pre-eminent claim to political power that flowed from the experience of Muslim dominance in India, while simultaneously it made identification with the former imperial Muslim power an essential part of being Muslim.

Opposition to the two-nation theory came chiefly from Hindus, and some Muslims. They conceived India as a single Indian nation, of which Hindus and Muslims are two intertwined communities. The Republic of India officially rejected the two-nation theory and chose to be a secular state, enshrining the concepts of religious pluralism and composite nationalism in its constitution. Kashmir, a Muslim-majority region three-fifths of which is administered by the Republic of India, and the oldest dispute before the United Nations, is a venue for both competing ideologies of South Asian nationhood.

[https://en.wikipedia.org/wiki/Pakistani\\_nationalism](https://en.wikipedia.org/wiki/Pakistani_nationalism)

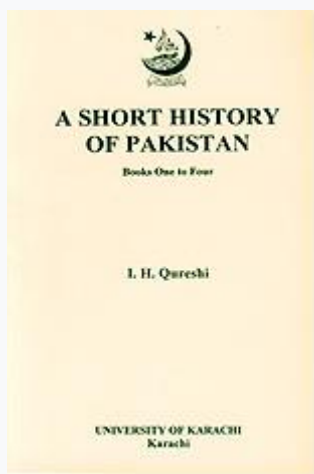
From a political point of view and in the years leading up to the independence of Pakistan, the particular political and ideological foundations for the actions of the [Muslim League](#) can be called a Pakistani nationalist ideology. It is a singular combination of religious, cultural, nationalist and philosophical elements.

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# ***A Short History of Pakistan***

[https://en.wikipedia.org/wiki/A\\_Short\\_History\\_of\\_Pakistan](https://en.wikipedia.org/wiki/A_Short_History_of_Pakistan)

## *A Short History of Pakistan*



<b>Author</b>	<a href="#">Ishtiaq Hussain Qureshi</a> General Editor
<b>Language</b>	English
<b>Series</b>	History of Pakistan series
<b>Subject</b>	History of Pakistan
<b>Publisher</b>	<a href="#">University of Karachi Press</a>
<b>Publication date</b>	1967, 1984, 1992
<b>Publication place</b>	<a href="#">Pakistan</a>
<b>Pages</b>	934
<b>ISBN</b>	<a href="#">969-404-008-6</a>
<b>OCLC</b>	<a href="#">19353565</a>
<b>Dewey Decimal</b>	020/.92/4 B 19
<b>LC Class</b>	Z720.K54 M35 1987

***A Short History of Pakistan*** is an edited book published by [University of Karachi Press](#) and comprises four volumes. The book is edited by [Prof Ishtiaq Hussain Qureshi](#) and provides a comprehensive account of the history of the [Pakistan region](#) and its people from the [prehistory](#) leading to the creation of [Pakistan](#) and [East Pakistan](#) which then became [Bangladesh](#). Complete set of four volumes are sequentially titled as, *Book One: Pre-Muslim Period* by [Ahmad Hasan Dani](#); *Book Two: Muslim Rule under the Sultans* by M. Kabir; *Book Three: The Mughul Empire* by Sh. A. Rashid; and, *Book Four: Alien Rule and the Rise of Muslim Nationalism* by M. A. Rahim et al.

This book is significant as probably the first serious attempt to paint an overall picture of the early history of Pakistan region. Given that the book deals with periods of history prior to the creation of Pakistan, it has been described as, point of fact, a history of the northern part of the entire [Indian subcontinent](#) with special emphasis on the region that presently is Pakistan. Some of the essays have been criticised by peer reviewers as being

insufficiently objective about relations between [Indian Muslims](#), [Hindus](#) and the British political classes.

## **Preamble**

At the preface, I H Qureshi addresses the common question as to whether it is possible to disentangle the history of Pakistan from the history of India. He maintains that although for certain periods Pakistan shares common history with [modern day India](#), there are periods of regional history with local significance that were actually dominated by the events outside the South Asia, especially in Central Asia and [Iranian plateau](#). There have also been times when the [region](#) actually became arbiter of the South Asia's historical destiny.

## **Critiques on four volumes**

### **Book One: Pre-Muslim Period by A.H. Dani**

**Critique by [Arthur Llewellyn Basham](#):** Author of the first volume, Prof A. H. Dani is not only an expert [archaeologist](#) and [prehistorian](#), but also an able Sanskrit scholar with a very important study of Indian [palaeography](#) to his credit. Its interest for the non-Pakistani reader lies chiefly in the attempt to find common factors in the ancient [culture](#) of what is now Pakistan. Although a great treasure of ancient [Buddhist artefacts](#) is discovered, no significant specimen of Mauryan Empire and Mauryan art is to be found in Pakistan. Gupta Empire also had little influence here. The book has been praised by Basham as "a work which no sensible Pakistani or Indian could object to or accuse of undue prejudice"

### **Book Two: Muslim Rule under the Sultans by M. Kabir**

**Critique by Philip B. Calkins:** This volume gives a survey of the history of the Sultanate period. After an introductory chapter which describes some of the sources for the history of the period, nine chapters are devoted to an account of the Sultanate, its Muslim antecedents in [Sindh](#) and [Afghanistan](#), and the independent Muslim kingdoms which developed out of it. The final chapter deals with administration, society and culture. Perhaps the most interesting aspect of this volume is historiographical rather than historical, since it is part of a series of Pakistan and Muslims since their arrival in the sub-continent. Calkins, calls for a more deeper analysis of the history than presented in this volume. Despite the apparent image of "the official Pakistani point of view" intended to be used as textbook for undergraduate students, the volume should have been able to offer more for those who desire more rudimentary knowledge of sultanate period. He praises the particular aspect of the book as "historiographical rather than historical".

### **Book Three: The Mughal Empire by Sh. A. Rashid**

**Critique by Fritz Lehman:** Given that this book is intended as a textbook for Pakistani undergraduates, [Shaikh Ahmed Sarhindi](#) predictably appears as the chief preserver of separate Islamic identity in India, yet only a very general and most inadequate description of his ideas and his influence is given. Chapters on Akbar and Aurangzib are the longest and the most revealing. The tone of the book in general is more reasonable and moderate than such earlier publications. Assessment of the Marathas, for example, while unsympathetic is fair to the facts.

Lehman criticises the volume's implications that Muslims living under "Hindu rule" was "the worst disaster in the history of Islam in South Asia", a view he describes as 'consistent with the [Two-Nation Theory](#)', but one that he finds "disquieting".

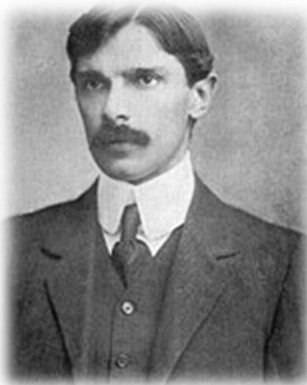


## Book Four: Alien Rule and the Rise of Muslim Nationalism by M. A. Rahim et al.

**Critique by Aziz Ahmed:** Determination of national identity quite understandably tends to be re-evaluation of history. The educator's job is to make such re-evaluation available to the university student. It needs further analysis whether the Hindu officials of the Bengal Nawwabs conspired with the East India Company because they were Hindus or because, like Muslim officials, they were simply greedy.

Ahmad criticises this volume as a "warped subjectivity", and the portrayal of British rule in the region as "merely the lesser weakness of Rahim's historical presentation. His greater weakness is a complete lack of objectivity". According to the reviewer, the book portrays Hindus and the British as "villains" and Muslims as "victims". He further writes that the narrative is "dangerous" for it will not guide younger historians in [Pakistan](#) towards proper national self-criticism.

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Jinnah in 1910



Jinnah as a barrister



Jinnah's passport



Jinnah (front, left) with the Working Committee of the Muslim League after a meeting in Lucknow, October 1937



Jinnah addresses the Muslim League session at Patna, 1938



Jinnah seated with Iqbal at the round table conference





The leaders of the Muslim League, 1940.  
Jinnah is seated at centre.



Jinnah and Gandhi arguing after a meeting  
between them in Delhi, November 1939



Jinnah makes a speech in New Delhi, 1943



Jinnah with Mahatma Gandhi in Bombay,  
September 1944



Nehru (left) and Jinnah walk  
together at Simla, 1946



Jinnah with Muslim League leaders in the  
corridor of the Central Legislative  
Assembly in New Delhi in 1946.



Jinnah with Stafford Cripps (right)  
and Pethick-Lawrence (left)



Lord Louis Mountbatten and his  
wife Edwina Mountbatten  
with Jinnah in 1947



Mountbatten meets Jinnah, Nehru and other leaders to plan the Partition of India



Jinnah announcing the creation of Pakistan over All India Radio on 3 June 1947



Jinnah during the oath taking ceremony as Governor General



Jinnah speaking at the Constituent Assembly of Pakistan on 14 August 1947



Jinnah, accompanied by his sister Fatima Jinnah, arrived in Lahore in 1948 to discuss the Kashmir crisis.



Special services and prayers were held in the Kwitang mosque of Jakarta (Indonesia) after the death of Jinnah.



Iconic 1946 Time Magazine Cover of Muhammad Ali Jinnah, April 22 Edition

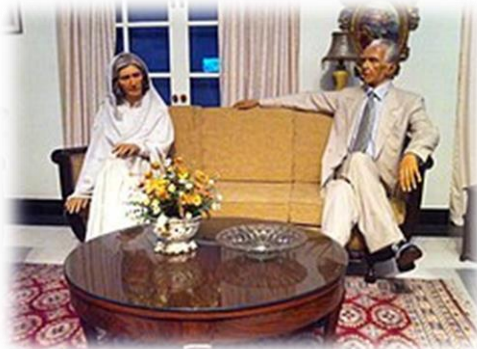


Statue of Jinnah at York University in Toronto

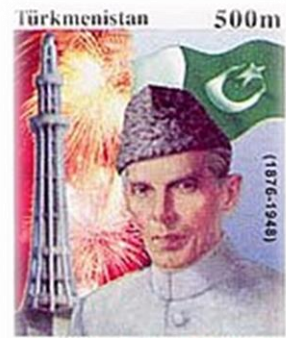




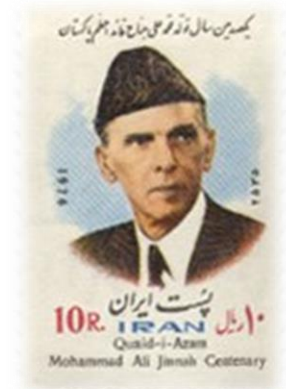
**Blue Plaque** in London dedicated to Jinnah



Jinnah and his sister Fatima. Wax statues in the Lok Virsa Museum at the Pakistan Monument, Islamabad.



QUAID-E-AZAM YEAR 2001  
Yasasyn Türkmenistanyň we  
Päkistanyň dostlugy!



Jinnah's portraits on the stamps of Turkmenistan and Iran

## Mohammed Ali Jinnah Memorial Mosque

<https://citizensforconservationtt.org/home/sites/mohammed-ali-jinnah-memorial-mosque/>



*Mohammed Ali Jinnah Mosque, St. Joseph*

Construction of the Jinnah Memorial Mosque in St. Joseph was completed in 1954. The mosque was named after the founder of Pakistan, Quaid-I-Azam Mohammed Ali Jinnah. The design of the mosque was conceived by the Council of the Trinidad Muslim League in 1948. The Architects were Mence and Moore. The foundation stone was laid by His Excellency Al-Haj Mirza Abdul Hassan Ispahani, Ambassador to Pakistan in the United States of America, in November 1948.

The Main dome of the Jinnah Memorial Mosque is forty feet in diameter and twenty four feet high, standing in the centre of the building surrounded by glass louvres and crowned by the crescent and star.

Four half-domes form a cluster around the main dome, with a door to each, allowing onlookers to enter and view the interior of the great dome and the ground floor below. Six smaller narrow domes capped in green and with needle-like spires stand at the angles of the hexagonal structure.

The beauty of the construction not only reflects the love and devotion, the will and the determination, the sacrifice and labours of the community which built it, but encourages the previously indifferent to worship.

Excerpts from Temples of Trinidad, The Litho Press, 2004

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## List of Things named after

Muhammad Ali Jinnah

[https://en.wikipedia.org/wiki/List\\_of\\_things\\_named  
after Muhammad Ali Jinnah](https://en.wikipedia.org/wiki/List_of_things_named_after_Muhammad_Ali_Jinnah)

There are a number of landmarks, buildings, roads and parks named after the founder of Pakistan, **Muhammad Ali Jinnah** (also known as **Quaid-e-Azam**), as well as other items. This is a list of all such notable items.

### Buildings and structures

- Jinnah Antarctic Station
- Jinnah Convention Centre, Islamabad
- Jinnah Bridge, Karachi
- Jinnah International Airport, Karachi
- Jinnah Naval Base, Ormara, Balochistan
- Jinnah Barrage, Kalabagh
- Jinnah Sports Stadium, Islamabad

- Jinnah Stadium, Gujranwala
- Jinnah Stadium, Sialkot
- Quaid-e-Azam Library, Lahore
- Quaid-e-Azam Solar Park, Bahawalpur
- Quaid-e-Azam Stadium, Mirpur, Azad Kashmir
- Jinnah Auditorium, Bahauddin Zakariya University, Multan
- Jinnah Auditorium, National University of Sciences and Technology, Islamabad
- Jinnah Park, Sharqi Colony, Vehari
- Jinnah Park, Winnipeg, Canada
- Jinnah Park, Rawalpindi
- Mohammed Ali Jinnah Memorial Mosque, Port of Spain, Trinidad and Tobago

### Hospitals

- Jinnah Hospital, Kabul
- Jinnah Hospital, Karachi
- Jinnah Hospital, Lahore

### Organisations

- Jinnah Institute

### Landmarks

- Bagh-e-Jinnah, Karachi
- Jinnah Garden, Faisalabad
- Jinnah Park, Rawalpindi
- Bagh-e-Jinnah, Lahore
- Bagh-e-Quaid-e-Azam, Karachi
- Jinnah House, Lahore
- Jinnah House, Mumbai
- Jinnah Tower, Guntur, Andhra Pradesh, India
- Muhammad Ali Jinnah House, Delhi
- Mazar-e-Quaid, Karachi
- Quaid-e-Azam House, Karachi
- Quaid-e-Azam Residency, Ziarat, Balochistan
- Quaid-e-Azam tourist lodge, Barsala, Muzaffarabad, Azad Kashmir
- Jinnah Bagh, larkana
- jinnah chowk, seoni India

### Places

- Jinnah Colony, Faisalabad
- Jinnahabad, Abbottabad
- Jinnah Town, Sadiqabad

### Political groups

- Pakistan Muslim League (Jinnah)
- Pakistan Muslim League (Quaid-e-Azam)

### Roads

- Cinnah Caddesi, Ankara, Turkey
- Mohammad Ali Jenah Expressway, Tehran, Iran
- Mohammad Ali Janah Street, Amman, Jordan

- Muhammad Ali Jinnah Way, [Coney Island Avenue, New York City](#), United States
- Muhammad Ali Jinnah Way, [Devon Avenue, Chicago](#), United States
- Muhammad Ali Jinnah Road, [Riyadh](#), Saudi Arabia
- [Muhammad Ali Jinnah Road](#), Karachi
- [Shahrah-e-Quaid-e-Azam](#), Lahore
- M A Jinnah road, Quetta
- M A Jinnah Road, [Mirpurkhas](#)
- Quaid-i-Azam Road, [Benazirabad](#)
- M A Jinnah Road, Okara
- M A Jinnah Avenue, [Blue Area](#), Islamabad
- Jinnah Close, [Birmingham United Kingdom](#)<sup>[5]</sup>
- Jinnah Road, [Redditch](#), Worcestershire, [United Kingdom](#)<sup>[6]</sup>
- Jinnah Court in Bradford, [United Kingdom](#)<sup>[7]</sup>

### Sport

- [Quaid-e-Azam Inter Provincial Youth Games](#)
- [Quaid-e-Azam Trophy](#), Pakistan's domestic first-class cricket championship

### Things

- [Jinnah cap](#)
- [Tamgha-e-Quaid-e-Azam](#)

### Educational institutes and research centers

- [Jinnah College for Women](#), Peshawar
- [Jinnah Medical College](#), Peshawar
- [Jinnah Medical and Dental College](#), Karachi
- [Jinnah Memorial College](#), Nowshera
- [Jinnah Polytechnic Institute](#), Faisalabad
- [Jinnah Sindh Medical University](#), Karachi
- [Jinnah University for Women](#), Karachi
- [Mohammad Ali Jinnah University](#), Karachi
- [Quaid-e-Azam Law College](#), Sargodha
- [Quaid-e-Azam Medical College](#), Bahawalpur
- [Quaid-i-Azam University](#), Islamabad
- [Jinnah Antarctic Station south pole](#)

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[Kindly visit these Web Links to see the Videos:](#)

01] Muhammad Ali Jinnah

<https://www.youtube.com/watch?v=t6yAfhBBcaI> [1:02:59]

02] Beyond Muhammad Ali Jinnah - The Destiny of Pakistan

<https://www.youtube.com/watch?v=BkuqIDl9ZIs> [19:57]

03] Muhammad Ali Jinnah | Jinnah Death

<https://www.youtube.com/watch?v=bxATuseHs28> [14:31]









Shalimar Garden



Fatima Mosque



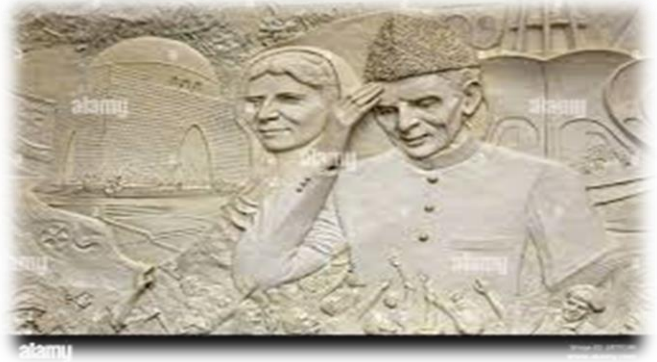
Pakistan Monument



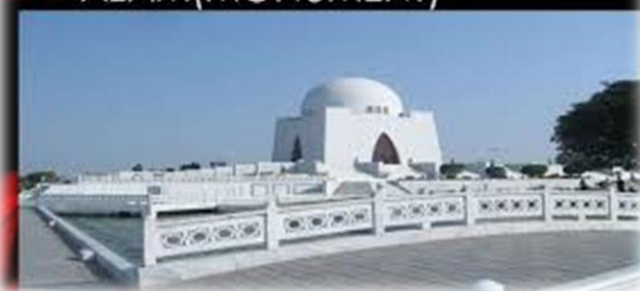
Tomb of  
Muhammad Ali Jinnah



Minar-e-Pakistan



## MAUSOLEUM OF QAID-E-AZAM(MONUMENT)



CHAPTER ONE

Jinnah, Pakistan and Islamic Identity

The Search for Saladin

By AKBAR S. AHMED

Routledge

Understanding Jinnah

*God cannot alter the past, but historians can.*

*(Samuel Butler)*

Islam gave the Muslims of India a sense of identity; dynasties like the Mughals gave them territory; poets like Allama Iqbal gave them a sense of destiny. Jinnah's towering stature derives from the fact that, by leading the Pakistan movement and creating the state of Pakistan, he gave them all three. For the Pakistanis he is simply the Quaid-i-Azam or the Great Leader. Whatever their political affiliation, they believe there is no one quite like him.

Jinnah: a life

Mohammed Ali Jinnah was born to an ordinary if comfortable household in Karachi, not far from where Islam first came to the Indian subcontinent in AD 711 in the person of the young Arab general Muhammad bin Qasim. However, Jinnah's date of birth -- 25 December 1876 -- and place of birth are presently under academic dispute.

Just before Jinnah's birth his father, Jinnahbhai Poonja, had moved from Gujarat to Karachi. Significantly, Jinnah's father was born in 1857 -- at the end of one kind of Muslim history, with the failed uprisings in Delhi -- and died in 1901 (F. Jinnah 1987: vii).

Jinnah's family traced its descent from Iran and reflected Shia, Sunni and Ismaili influences; some of the family names -- Valji, Manbai and Nathoo -- were even 'akin to Hindu names' (F. Jinnah 1987: 50). Such things mattered in a Muslim society conscious of underlining its non-Indian origins, a society where people gained status through family names such as Sayyid and Qureshi (suggesting Arab descent), Ispahani (Iran) and Durrani (Afghanistan). Another source has a different explanation of Jinnah's origins. Mr Jinnah, according to a Pakistani author, said that his male ancestor was a Rajput from Sahiwal in the Punjab who had married into the Ismaili Khojas and settled in Kathiawar (Beg 1986: 888). Although born into a Khoja (from khwaja or 'noble') family who were disciples of the Ismaili Aga Khan, Jinnah moved towards the Sunni sect early in life. There is evidence later, given by his relatives and associates in court, to establish that he was firmly a Sunni Muslim by the end of his life (Merchant 1990).

One of eight children, young Jinnah was educated in the Sind Madrasatul Islam and the Christian Missionary Society High School in Karachi. Shortly before he was sent to London in 1893 to join Graham's Shipping and Trading Company, which did business with Jinnah's father in Karachi, he was married to Emibai, a distant relative (F. Jinnah 1987: 61). It could be described as a traditional Asian marriage -- the groom barely 16 years old and the bride a mere child. Emibai died shortly after Jinnah left for London; Jinnah barely knew her. But another death, that of his beloved mother, devastated him (ibid.).

Jinnah asserted his independence by making two important personal decisions. Within months of his arrival he left the business firm to join Lincoln's Inn and study law. In 1894 he changed his name by deed poll, dropping the 'bhai' from his surname. Not yet 20 years old, in 1896 he became the youngest Indian to pass. As a barrister, in his bearing, dress and delivery Jinnah cultivated a sense of theatre which would stand him in good stead in the future.

It has been said that Jinnah chose Lincoln's Inn because he saw the Prophet's name at the entrance. I went to Lincoln's Inn looking for the name on the gate, but there is no such gate nor any names. There is, however, a gigantic mural covering one entire wall in the main dining hall of Lincoln's Inn. Painted on it are some of the most influential lawgivers of history, like Moses and, indeed, the holy Prophet of Islam, who is shown in a green turban and green robes. A key at the bottom of the painting matches the names to the persons in the picture. Jinnah, I suspect, was not deliberately concealing the memory of his youth but recalling an association with the Inn of Court half a century after it had taken place. He had remembered there was a link, a genuine appreciation of Islam. Had those who have written about Jinnah's recollection bothered to visit Lincoln's Inn the mystery would have been solved. However, knowledge of the pictorial depiction of the holy Prophet would certainly spark protests; demands from the active British Muslim community for the removal of the painting would be heard in the UK.

In London Jinnah had discovered a passion for nationalist politics and had assisted Dadabhai Naoroji, the first Indian Member of Parliament. During the campaign he became acutely aware of racial prejudice, but he returned to India to practise law at the Bombay Bar in 1896 after a brief stopover in Karachi. He was then the only Muslim barrister in Bombay (see plate 1).

Jinnah was a typical Indian nationalist at the turn of the century, aiming to get rid of the British from the subcontinent as fast as possible. He adopted two strategies: one was to try to operate within the British system; the other was to work for a united front of Hindus, Muslims, Christians and Parsees against the British. He succeeded to an extent in both.

Jinnah's conduct reflected the prickly Indian expression of independence. On one occasion in Bombay, when Jinnah was arguing a case in court, the British presiding judge interrupted him several times, exclaiming, 'Rubbish.' Jinnah responded: 'Your honour, nothing but rubbish has passed your mouth all morning.' Sir Charles Ollivant, judicial member of the Bombay provincial government, was so impressed by Jinnah that in 1901 he offered him permanent employment at 1,500 rupees a month. Jinnah declined, saying he would soon earn that amount in a day. Not too long afterwards he proved himself correct.

Stories like these added to Jinnah's reputation as an arrogant nationalist. His attitude towards the British may be explained culturally as well as temperamentally. He was not part of the cultural tradition of the United Provinces (UP) which had revolved around the



imperial Mughal court based in Delhi and which smoothly transferred to the British after they moved up from Calcutta. Exaggerated courtesy, hyperbole, dissimulation, long and low bows, salaams that touched the forehead repeatedly -- these marked the deference of courtiers to imperial authority. Even Sir Sayyed Ahmad Khan, one of the most illustrious champions of the Muslim renaissance in the late nineteenth century, came from a family that had served the Mughals, but had readily transferred his loyalties to the British.

Jinnah often antagonized his British superiors. Yet he was clever enough consciously to remain within the boundaries, pushing as far as he could but not allowing his opponents to penalize him on a point of law. In short he learned to use British law skilfully against the British.

At several points in his long career, Jinnah was threatened by the British with imprisonment on sedition charges for speaking in favour of Indian home rule or rights. He was frozen out by those British officials who wished their natives to be more deferential. For example, Lord Willingdon, Viceroy of India in 1931-6, did not take to him, and even the gruff but kindly Lord Wavell, Viceroy in 1943-7, was made to feel uncomfortable by Jinnah's clear-minded advocacy of the Muslims, even though he recognized the justice of Jinnah's arguments. The last Viceroy, however, Lord Mountbatten, could not cope with what he regarded as Jinnah's arrogance and haughtiness, preferring the natives to be more friendly and pliant.

### **Ambassador of Hindu-Muslim unity**

On his return from England in 1896, Jinnah joined the Indian National Congress. In 1906 he attended the Calcutta session as secretary to Dadabhai Naoroji, who was now president of Congress. One of his patrons and supporters, G. K. Gokhale, a distinguished Brahmin, called him 'the best ambassador of Hindu-Muslim unity'. He was correct. When Bal Gangadhar Tilak, the Hindu nationalist, was being tried by the British on sedition charges in 1908 he asked Jinnah to represent him.

On 25 January 1910 Jinnah took his seat as the 'Muslim member from Bombay' on the sixty-man Legislative Council of India in Delhi. Any illusions the Viceroy, Lord Minto, may have harboured about the young Westernized lawyer as a potential ally were soon laid to rest. When Minto reprimanded Jinnah for using the words 'harsh and cruel' in describing the treatment of the Indians in South Africa, Jinnah replied: 'My Lord! I should feel much inclined to use much stronger language. But I am fully aware of the constitution of this Council, and I do not wish to trespass for one single moment. But I do say that the treatment meted out to Indians is the harshest and the feeling in this country is unanimous' (Wolpert 1984: 33).

Jinnah was an active and successful member of the (mainly Hindu) Indian Congress from the start and had resisted joining the Muslim League until 1913, seven years after its foundation. None the less, Jinnah stood up for Muslim rights. In 1913, for example, he piloted the Muslim Wakfs (Trust) Bill through the Viceroy's Legislative Council, and it won widespread praise. Muslims saw in him a heavyweight on their side. For his part, Jinnah thought the Muslim League was 'rapidly growing into a powerful factor for the birth of a United India' and maintained that the charge of 'separation' sometimes levelled at Muslims was extremely wide of the mark. On the death of his mentor, Gokhale, in 1915, Jinnah was struck with 'sorrow and grief' (Bolitho 1954: 62), and in May 1915 he proposed that a memorial to Gokhale be constructed. A few weeks later in a letter to The Times of India he argued that the Congress and League should meet to discuss the future of India, appealing to Muslim leaders to keep pace with their Hindu 'friends'.



Jinnah was elected president of the Lucknow Muslim League session in 1916 (from now he would be one of its main leaders, becoming president of the League itself from 1920 to 1930 and again from 1937 to 1947 until after the creation of Pakistan). Jinnah's political philosophy was revealed in the Lucknow conference in the same year when he helped bring the Congress and the League on to one platform to agree on a common scheme of reforms. Muslims were promised 30 per cent representation in provincial councils. A common front was constructed against British imperialism. The Lucknow Pact between the two parties resulted. Presiding over the extraordinary session, he described himself as 'a staunch Congressman' who had 'no love for sectarian cries' (Afzal 1966: 56-62).

This was the high point of his career as ambassador of the two communities and the closest the Congress and the Muslim League came. About this time, he fell in love with a Parsee girl, Rattanbai (Ruttie) Petit, known as 'the flower of Bombay'. Sir Dinshaw Petit, her father and a successful businessman, was furious, since Jinnah was not only of a different faith but more than twice her age, and he refused his consent to the marriage. As Ruttie was under-age, she and Jinnah waited until she was 18, in 1918, and then got married. Shortly before the ceremony Ruttie converted to Islam. In 1919 their daughter Dina was born.

By this time even the British recognized Jinnah's abilities. Edwin Montagu, the Secretary of State for India, wrote of him in 1917: 'Jinnah is a very clever man, and it is, of course, an outrage that such a man should have no chance of running the affairs of his own country' (Sayeed 1968: 86).

Jinnah cut a handsome figure at this time, as described in a standard biography by an American professor: 'Raven-haired with a moustache almost as full as Kitchener's and lean as a rapier, he sounded like Ronald Coleman, dressed like Anthony Eden, and was adored by most women at first sight, and admired or envied by most men' (Wolpert 1984: 40). A British general's wife met him at a viceregal dinner in Simla and wrote to her mother in England:

After dinner, I had Mr. Jinnah to talk to. He is a great personality. He talks the most beautiful English. He models his manners and clothes on Du Maurier, the actor, and his English on Burke's speeches. He is a future Viceroy, if the present system of gradually Indianizing all the services continues. I have always wanted to meet him, and now I have had my wish. (Raza 1982: 34)

Mrs Sarojini Naidu, the nationalist poet, was infatuated: to her, Jinnah was the man of the future (see her 'Mohammad Ali Jinnah -- ambassador of Hindu-Muslim unity', in J. Ahmed 1966). He symbolized everything attractive about modern India. Although her love remained unrequited she wrote him passionate poems; she also wrote about him in purple prose worthy of a Mills and Boon romance:

Tall and stately, but thin to the point of emaciation, languid and luxurious of habit, Mohammad Ali Jinnah's attenuated form is a deceptive sheath of a spirit of exceptional vitality and endurance. Somewhat formal and fastidious, and a little aloof and imperious of manner, the calm hauteur of his accustomed reserve but masks, for those who know him, a naive and eager humanity, an intuition quick and tender as a woman's, a humour gay and winning as a child's. Pre-eminently rational and practical, discreet and dispassionate in his estimate and acceptance of life, the obvious sanity and serenity of his worldly wisdom effectually disguise a shy and splendid idealism which is of the very essence of the man. (Bolitho 1954: 21-2)

However, Gandhi's emergence in the 1920s -- and the radically different style of politics he introduced which drew in the masses -- marginalized Jinnah. The increasing emphasis on Hinduism and the concomitant growth in communal violence worried Jinnah. Throughout the decade he remained president of the Muslim League but the party was virtually non-existent. The Congress had little time for him now, and his unrelenting opposition to British imperialism did not win him favour with the authorities. As we shall see in later chapters, he was a hero in search of a cause.

In 1929, while Jinnah was vainly attempting to make sense of the uncertain political landscape, Ruttie died. Jinnah felt the loss grievously. He moved to London with his daughter Dina and his sister Fatima, and returned to his career as a successful lawyer. At this point, Jinnah's story appeared to have concluded as far as the Indian side was concerned.

### Securing a financial base

Jinnah had successfully resolved the dilemma of all those who wished to challenge British colonialism. He had secured himself financially. Sir Sayyed Ahmad Khan had to compromise; Jinnah did not. This difference was made possible by developments in the early part of the century: Indians could now enter professions which gave them financial and social security irrespective of their political opinions. Earlier, Indians had been seen as either friendly or hostile natives. The former were encouraged, the latter were victimized, often losing their lands and official positions.

Jinnah's lifestyle resembled that of the upper-class English professional. Jinnah prided himself on his appearance. He was said never to wear the same silk tie twice and had about 200 hand-tailored suits in his wardrobe. His clothes made him one of the best-dressed men in the world, rivalled in India perhaps only by Motilal Nehru, the father of Jawaharlal. Jinnah's daughter called him a 'dandy', 'a very attractive man'. Expensive clothes, perhaps an essential accessory of a successful lawyer in British India, were Jinnah's main indulgence. In spite of his extravagant taste in dress Jinnah remained careful with money throughout his life (he rebuked his ADC for over-tipping the servants at the Governor's house in Lahore in 1947 -- G. H. Khan 1993: 81). Dina recounts her father commenting on the two communities: 'If Muslims got ten rupees they would buy a pretty scarf and eat a biryani whereas Hindus would save the money.'

In the early 1930s Jinnah lived in a large house in Hampstead, London, had an English chauffeur who drove his Bentley and an English staff to serve him. There were two cooks, Indian and Irish, and Jinnah's favourite food was curry and rice, recalls Dina. He enjoyed playing billiards. Dina remembers her father taking her to the theatre, pantomimes and circuses.

In the last years of his life, as the Quaid-i-Azam, Jinnah increasingly adopted Muslim dress, rhetoric and thinking. Most significant from the Muslim point of view is the fact that the obvious affluence was self-created. Jinnah had not exploited peasants as the feudal lords had done, nor had he made money like corrupt politicians through underhand deals, nor had he been bribed by any government into selling his conscience. What he owned was made legally, out of his skills as a lawyer and a private investor. By the early 1930s he was reportedly earning 40,000 rupees a month at the Bar alone (Wolpert 1984:138) -- at that time an enormous income. Jinnah was considered, even by his opponents like Gandhi, one of the top lawyers of the subcontinent and therefore one of the most highly paid. He also had a sharp eye for a good investment, successfully dabbling in property. His houses were palatial: in Hampstead in London, on Malabar Hill

in Bombay and at 10 Aurangzeb Road in New Delhi, a house designed by Edwin Lutyens. His wealth gave him an independence which in turn enabled him to speak his mind.

Paradoxically, Jinnah's behaviour reflected as much Anglo-Indian sociology as Islamic theology. His thriftiness to the point of being parsimonious, his punctuality, his integrity, his bluntness, his refusal to countenance sifarish (nepotism) were alien to South Asian society (see chapter 4). Yet these were the values he had absorbed in Britain. He later attempted to weld his understanding of Islam to them. His first two speeches in the Constituent Assembly of Pakistan in 1947 reflect some of the ideas of a Western liberal society and his attempts to find more than an echo of them in Islamic history from the time of the holy Prophet (see chapter 7). Jinnah was attempting a synthesis.

## Creating a country

In the early 1930s several important visitors came to Jinnah's Hampstead home, requesting him to return to India to lead the Muslim League. Eventually he was persuaded and finally returned in 1935. With little time for preparation, he led the League into the 1937 elections. Its poor showing did not discourage him; instead, he threw himself into reorganizing it. The Muslim League session in 1937 in Lucknow was a turning point and generated wide enthusiasm (see chapter 3). A snowball effect became apparent. In 1939, now in his early sixties, Jinnah made his last will, appointing his sister Fatima, his political lieutenant Liaquat Ali Khan and his solicitor as joint executors and trustees of his estate. Although Fatima was the main beneficiary, he did not forget his daughter Dina and his other siblings. He also remembered his favourite educational institutions, especially Aligarh, which helped lay the foundations for Pakistan.

Jinnah's fine clothes and erect bearing helped to conceal the fact that he was in poor physical health. From 1938 onwards he was to be found complaining of 'the tremendous strain' on his 'nerves and physical endurance' (Jinnah's letter to Hassan Ispahani written on 12 April of that year in the Ispahani Collection). From then on he regularly fell ill, yet that was carefully hidden from the public. He remained unwell for much of the first half of 1945. Later in the year he admitted: 'The strain is so great that I can hardly bear it' (to Ispahani, 9 October 1945, Ispahani Collection). His doctors, Dr Jal Patel and Dr Dinshah Mehta, ordered him to take it easy, to rest, but the struggle for Pakistan had begun and Jinnah was running out of time.

Although by now called the Quaid-i-Azam, the Great Leader, Jinnah never courted titles. He had refused a knighthood and even a doctorate from his favourite university:

In 1942, when the Muslim University, Aligarh, had wished to award him an honorary Degree of Doctor of Laws, he refused saying: 'I have lived as plain Mr. Jinnah and I hope to die as plain Mr. Jinnah. I am very much averse to any title or honours and I will be happier if there was no prefix to my name.' (Zaidi 1993: volume I, part I, xlv)

Not all Muslims looked up to Jinnah. Many criticized him, some because they found him too Westernized, others because he was too straight and uncompromising. One young man, motivated by religious fervour and belonging to the Khaksars, a religious party, attempted to assassinate him on 26 July 1943. Armed with a knife he broke into Jinnah's home in Bombay and succeeded in wounding him before he was overpowered. Jinnah publicly appealed to his followers and friends to 'remain calm and cool' (Wolpert 1984: 225). The League declared 13 August a day of thanksgiving throughout India.

In 1940 Jinnah presided over the League meeting in which the Lahore Resolution was moved calling for a separate Muslim homeland. In 1945-6 the Muslim League triumphed in the general elections. The League was widely recognized as the third force in India along with the Congress and the British. Even Jinnah's opponents now acknowledged him: Gandhi addressed him as Quaid-i-Azam. The Muslim masses throughout India were now with him, seeing in him an Islamic champion.

By the time Mountbatten came to India as Viceroy in 1947 Jinnah was dying; he would be dead in 1948. Neither the British nor the Congress suspected the gravity of Jinnah's illness. Many years later Mountbatten confessed that had he known he would have delayed matters until Jinnah was dead; there would have been no Pakistan.

There were several dramatic twists and turns on the way to Pakistan, with Jinnah trying to negotiate the best possible terms to satisfy the high expectations and emotions of the Muslims. Pakistan was finally conceded in the summer of 1947, with Jinnah as its Governor-General. It was, in his words, 'moth-eaten' and 'truncated', but still the largest Muslim nation in the world. In Karachi, its capital, as Governor-General Jinnah delivered two seminal speeches to the Constituent Assembly on 11 and 14 August (see chapter 7). Suddenly, at the height of his popularity, Jinnah resigned the presidency of the League.

Despite his legendary reserve and the seriousness of his position, Jinnah retained his quiet sense of humour. As Governor-General, when he was almost worshipped in Pakistan, he was told that a certain young lady had said she was in love with his hands (Bolitho 1954: 213). Shortly afterwards, she was seated near him at a function, and Jinnah mischievously asked her not to keep looking at his hands. The lady was both thrilled and embarrassed at having amused the Quaid-i-Azam.

By now his health was seriously impaired. He was suffering from tuberculosis, and his heavy smoking -- fifty cigarettes a day of his favourite brand, Craven A -- and punishing work schedule had also taken their toll. Jinnah died on 11 September 1948 at the age of 71. The nation went into deep mourning (see plates 4 and 15). Quite spontaneously, hundreds of thousands of people joined the burial procession -- a million people, it was estimated. They felt like orphans; their father had died. Dina, on her only visit to Pakistan, recalls 'the tremendous hysteria and grief'.

The grief was genuine. Those present at the burial itself or those who heard the news still look back on that occasion as a defining moment in their lives. They felt an indefinable sense of loss, as if the light had gone out of their lives. (As a typical example take the case of Sartaj Aziz, a distinguished Pakistani statesman. He remembers the impact that hearing of Jinnah's death had on him. He had fainting fits for three days. His mother said that he did not respond in the same manner to his own father's death.) A magnificent mausoleum in Karachi was built to honour Jinnah.

This, then, is the bare bones of Jinnah's life.

### **The role of Jinnah's family**

The closest members of Jinnah's family were his sister Fatima, his wife Ruttie and their daughter, their only child, Dina. Ruttie and Dina are problematic for many Pakistanis, especially for sociological and cultural reasons. For the founder of the nation -- the Islamic Republic of Pakistan -- to have married a Parsee appears inexplicable to most Pakistanis. Jinnah's orthodox critics taunted him, composing verses about him marrying a kafirah, a female infidel (Khairi 1995: 468; see also G. H. Khan 1993: 77): 'He gave up Islam for

the sake of a Kafirah / Is he the Quaid-i-Azam [great leader] or the Kafir-i-Azam [great kafir]?'

Dina is seen by many as the daughter who deserted her father by marrying a Christian. Because she did not go to live in Pakistan Dina is regarded as 'disloyal'. Pakistanis have blotted out Ruttie and Dina from their cultural and historical consciousness. Thus Professor Sharif al Mujahid, a conscientious and sympathetic biographer and former director of the Quaid-i-Azam Academy in Karachi, does not mention either woman in his 806-page volume (1981). Nor did the archives, pictorial exhibitions and official publications contain more than the odd picture of the two. Someone appears to have been busy eliminating their photographs.

It is almost taboo to discuss Jinnah's personal life in Pakistan; Ruttie and Dina, his beloved wife and daughter, have both been blacked out from history. None the less, it is through a study of his family that we see Jinnah the man and understand him more than at any other point in his life because that is when he exposes his inner feelings to us.

### **Fatima: sister of Jinnah**

The relationship between Jinnah and his sister Fatima (see plate 2) is important in helping us to understand Jinnah, the Muslim movement leading to Pakistan and Pakistan history. Her name of course comes from that of the Prophet's daughter and symbolizes traditional Muslim family life. Born in 1893, Fatima was a constant source of strength to her brother, and after his death she remained the symbol of a democratic Pakistan true to his spirit, a symbol of modern Muslim womanhood. Closest to Jinnah of his siblings in looks and spirit, Fatima is known as the Madr-e-Millat, Mother of the Nation, in Pakistan.

After their father's death in 1901, Jinnah became her guardian, first securing her education as a boarder at a convent when she was nine in 1902 and then enrolling her in a dental college in Calcutta in 1919. In 1923 he helped her set up a clinic in Bombay. All this was done in the face of opposition at home because Muslim society of the time discouraged Western education and Western professions for its women (F. Jinnah 1987: xvii). When Ruttie died, Fatima gave up her career as a dentist at the age of 36 and moved into Jinnah's house to run it and look after Dina; she then accompanied Jinnah on his voluntary exile in London. She accepted the role of her brother's confidante, friend, assistant and chief ally.

Fatima attended the League session in 1937 and all the annual sessions from 1940 onwards when she took on the role of organizing women in favour of the League. She was with her brother on his triumphant plane journey to Pakistan from Delhi and stepped out with him on the soil of the independent nation that he had created in August 1947.

In the last years she was anxious that Jinnah was burning himself out in the pursuit of Pakistan. When she expressed concern for his health he would reply that one man's health was insignificant when the very existence of a hundred million Muslims was threatened. 'Do you know how much is at stake?' he would ask her (F. Jinnah 1987: 2). She was the last person to see him on his deathbed.

Yahya Bakhtiar, a senator from Baluchistan who was sensitive to the issue of notions of women's honour in Baluch society, pointed out that in those days not even British male politicians encouraged their womenfolk to take a public role as Jinnah did. After Pakistan had been created, he asked Fatima Jinnah to sit beside him on the stage at the Sibi Darbar, the grand annual gathering of Baluch and Pukhtun chiefs and leaders at Sibi. He



was making a point: Muslim women must take their place in history. The Sibi Darbar broke all precedents.

Fatima's behaviour echoed that of her brother. Zeenat Rashid, daughter of Sir Abdullah Haroon, a leader of Sind who was one of Jinnah's followers, said that although the Jinnahs stayed in her family home in Karachi for weeks at a time there was never a hint of moral or financial impropriety. They would never accept presents; indeed no one would dare to give any. There was no lavish spending at government expense. On the contrary, the joke was that when Fatima Jinnah was in charge of the Governor-General's house after the creation of Pakistan the suppliers would be in dismay. 'She has ordered half a dozen bananas ... or half a dozen oranges because six people will have lunch,' they would moan. The ADCs would ring Zeenat Rashid and say they wished to come to her house for a good meal; they were hungry. Jinnah's broad Muslim platform was also echoed by his sister years after his death, as quoted by Liaquat Merchant: 'I said, "Miss Jinnah even you are born a Shia." To this she remarked, "I am not a Shia, I am not a Sunni, I am a Mussalman." She also added that the Prophet of Islam has given us Muslim Religion and not Sectarian Religion' (Merchant 1990: 165).

Later in life, retired and reclusive, she once again entered public life. In the mid-1960s, as a frail old woman she took on Field Marshal Ayub Khan, then at the height of his power, in an attempt to restore democracy. To challenge a military dictator is a commendable act of courage in Pakistan. She came very close to toppling him, in spite of the vote-rigging and corruption:

A combined opposition party with Fatima Jinnah, sister of the Quaid-i-Azam (Founder of the Nation), Mohammed Ali Jinnah, as its candidate won a majority in three of the country's sixteen administrative divisions -- Chittagong, Dacca, and Karachi. Despite a concerted political campaign on the part of the government, Fatima Jinnah received 36 percent of the national vote and 47 percent of the vote in East Pakistan. (Sisson and Rose 1990: 19)

Fatima was bitter about the way Pakistan had treated her and dishonoured the memory of her brother by the use of martial law, and by corruption and mismanagement. The strain of the campaign hastened her end and she died in 1967, just after the elections, at the age of 74. She is buried within the precincts of Jinnah's mausoleum in Karachi. Fatima Jinnah remains an unsung heroine of the Pakistan movement. A fierce nationalist, a determined woman of integrity and principle, she reflected the characteristics of her brother.



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